

BIBLE SOCIETY RECORD

Pacific Theo Seminary \$10

V. 55
1910

LEAVES OF THE TREE WERE FOR
THE HEALING OF THE NATIONS

A Souvenir of 1817



J. Seymour, printer.

This is to Certify, That
The Revd Isaac Lewis D. D.

a Member of the Convention which formed the

American Bible Society,

is appointed a **DIRECTOR FOR LIFE** *of that*
Institution.

OCTOBER 2, 1817.

Attest,

A. Clarkson, Vice Pres.^r
J. B. Romeyn Sec^y D. C.

BIBLE SOCIETY RECORD

VOLUME 55

JANUARY, 1910

NUMBER 1

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The Endowment Fund

THERE has probably never been a day in the history of the American Bible Society more eagerly watched by a larger number of people than Friday, December 31, 1909, the date set by Mrs. Russell Sage up to which time subscriptions might be received to the Endowment Fund. Not only were its members and friends deeply interested, but public interest was manifested in many ways in knowing the final result of "the campaign." Saturday (January 1st) being a legal holiday, however, it was difficult to reckon accurately just what was received. Anticipating this situation, the officers of the Society were given permission by Mrs. Sage's legal representative to defer until early in the following week their final report.

On Tuesday, January 4th, this report was duly prepared and presented by a committee in person the next morning, the figures being as follows:

Total subscriptions received.....	\$457,387 20
Paid in.....	218,090 39

leaving \$42,612.80 yet to be raised. Mrs. Sage being informed of the situation, at once agreed that the campaign should be continued for a brief period, it being the hope and expectation of the officers of the Society that the sum yet remaining could be raised. Since that time and up to going to press (January 17th) \$14,329.45 has been received, making a total sum of \$471,716.65, and the amount to be raised \$28,283.35.

An Extraordinary Movement

This is the result, so far as figures can state it, of this unusual effort to raise \$500,000 by subscription. It would take much longer to set down in any way adequately the history of this extraordinary movement. Later we may do so, but at present it is enough to say that it has revealed anew how sure a place the Society has in the confidence and affection of American Christians, and what, of course, is infinitely more important, that the Bible is still enthroned supreme and unapproachable as the Book of books for Americans. No other book could so draw out unstinted devotion as this Book has done for the last year and a half.

A River of Benevolence

The wide reach of the river of benevolence is notable. Practically every section of this country has contributed something. Not only the older portions, but the newer, and these latter in surprising degree have done great things. \$20,000 or more has come from Texas and the adjacent states, and several thousand from the Pacific Coast. China, Korea, Persia, South America, the Turkish Empire, Mexico, the West Indies, the Philippines, are all on the roll of honor.

The rich have given of their abundance and the poor out of their deep poverty; children their pennies, and the aged and infirm with trembling hands have written their pledges for sums manifestly beyond what they could spare without the sharpest sacrifice. One old man came with tearful eyes to hand to one of our representatives fifteen cherished pennies, the priceless keepsakes left him by his dead wife long ago, which he could never bear to part with before, but now felt they must be laid on the altar of God for the honor of his Word. If ever a man coined his heart's blood, he did so. A poor fellow who sold lead pencils in the

streets in Montreal sent a dollar, with the promise that if we would let him know we needed it he would send another later. A devoted son gave \$5,000 so that he might thus make a pious memorial to his father and mother, his own name not to appear, but theirs to be connected with it. Perhaps it was the publication of this fact that led another, who wrote asking the privilege of having his gift still counted after the time limit, so that he might make a memorial to his father. This has suggested to us to ask, Is there not filial piety still glowing in many a heart that could find similar expressions?

A Capstone to the Temple

Would it not be a worthy capstone to this temple of benevolence if the remaining \$28,000 could be taken up in similar ways—the hearts of fathers turning to their children and children to their fathers? Are there not those who would find happiness in consecrating somewhat of their substance to God and to the memory of those whom they have “loved long since but lost awhile”?

No definite time has been set at present, but it is hoped that within a comparatively short time the remainder can be cared for, and the Endowment secured on the terms on which Mrs. Sage made her offer.

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Bibleless Peoples

THE American people on the whole are proud of citizenship in this great, rich country. But the Bible Society, seeking out unhappy people in cities and on farms and plantations, once in a while gets glimpses, as by the raising of a curtain, of conditions that surprise and shock this pride of nationality. A letter written among the pine forests of one of the Gulf counties of Mississippi says:

In the Long-leaved Pine Belt

“In this part of the state is a class of people called Creoles. They are a mixture of Indian, German, and French. They are charcoal-burners, making charcoal from pine wood. The forests belong to capitalists who collect a royalty on each barrel of charcoal produced. Then the burners ship the coal to market on vessels belonging to the local merchants, who charge what they choose for freight. When the charcoal is sold these charges are paid and the account for goods at the local store is settled, and there is very little left for the poor Creole. So these people are very poor; in fact they are little better than slaves. They are law-abiding, well-meaning people, but they have had little or no religious or other instruction.”

The writer of this letter, a Baptist minister, has undertaken to give the Creoles in his vicinity some rudiments of education. He also wished to begin a Bible class, but out of twenty-six persons who were present, not one owned either Bible or Testament. The minister therefore asks us to send him some Testaments, adding that they must be cheap, since he himself is too poor to pay much.

Of course this good man will be supplied with the books needed for his Bible class. But what a suggestive glimpse this letter gives of life and needs in the long-leaved pine belt!

In the Coal Regions of Southern Montana

Another glimpse still more moving is given us in a letter from a lady who lives near the southern border of Montana. She writes from a warm heart:

“Well, we are so in need of mission work in this place! The people have no regard for the Lord’s Day. They support four saloons, but cannot support one church.

“We came here six weeks ago. The children played ball on Sunday just the same as other days, so my fourteen-year-old daughter and I organized a children’s meeting. We started four weeks ago with fourteen; now we have thirty-six. Pretty good so far, isn’t it!

“But we are so in need of Bibles and the catechism, or some kind of a guide to conduct meetings by. It is hard to get along without a guide or help of someone who understands better than I do. We don’t dare charge for anything or they call it a money-making scheme, so you see everything we do has to be donated.”

Every peep at a mining town, which like this has one church but no pastor and meeting once a month perhaps, shocks one. But at the same time the sturdy missionary spirit which speaks in this good woman’s letter is sure to bring her help from many quarters.

The New "Atlantic Agency"

IN addition to the great benevolences which have made the year 1909 an *annus mirabilis* in the history of the Society, there is one important and significant event deserving of special mention.

By agreement recently entered into, the Board of Managers has now constituted a new Agency, to be known as the Atlantic Agency, embracing the states of Pennsylvania, New Jersey, and Delaware. Its headquarters are to be in Philadelphia. The Board of Managers of the Pennsylvania Bible Society retains its corporate existence and the exclusive control of its own invested funds, but becomes advisory to the Board of Managers of the American Bible Society, so as to secure the wisest and most efficient conduct of Bible work in this important region, adding two states to its field. The Pennsylvania Bible Society, in entering into this agreement, has evidently been moved by a spirit of noble unselfishness—may we not believe by the Spirit of God himself.

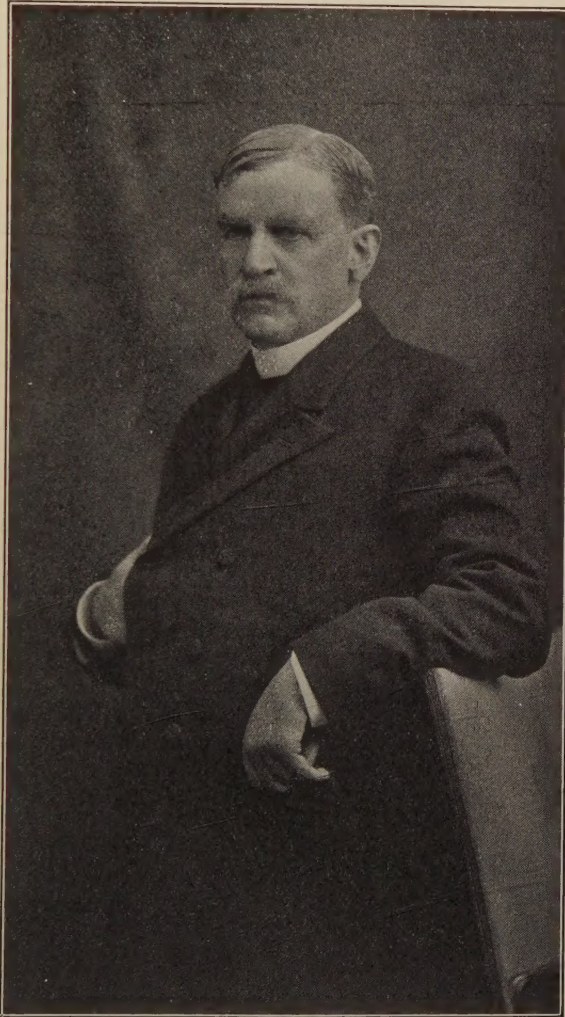
In point of time it is the first Bible Society in America, being originally the Philadelphia Bible Society, and so continuing until 1840; then enlarging its scope, charter, and title, it became, and has continued since to be, the Pennsylvania Bible Society. It has recently celebrated a century of history, full not only of satisfying achievement, but of precious memories and associations. Its list of officers and managers embraces many names well

known in the sturdy old commonwealth where it has labored, and some of them far more widely.

With such a history it is not strange that any change whatever in its corporate or organized relation should have come only after careful deliberation. They are willing now to

merge their interests in our own, and in the future to allow the Board of Managers of the American Bible Society to appoint an Agency Secretary and a Business Manager. These are nominated by their own Board of Managers, but directed in their labors, as all our Agency Secretaries are, from the Bible House in New York.

In pursuance of this agreement the Rev. Dr. Leighton W. Eckard, hitherto the General Secretary of the Pennsylvania Bible Society, becomes now the Agency Secretary of the Atlantic Agency of the American Bible Society, Mr. Richard Henry Thomas continuing as Business Manager for the Agency, as he had previously been for the Pennsylvania Society. The new arrangement is in actual operation, with frequent conference between the officers in Philadelphia and New York. It should be remem-



REV. DR. LEIGHTON W. ECKARD
Agency Secretary of the Atlantic Agency

bered that the constitution of the Society provides that the annual meetings shall be held at New York or Philadelphia, at the option of the Society. This indicates that from the very beginning it was in the minds of the fathers and founders that the larger organization was not to be thought of as

a New York Society. It is natural that people should often speak of it in this way, but always unfortunate. The Society is a National society for the efficient distribution of God's Word throughout the whole country, and whose wider field is the whole world. In obedience to that noble conception our Pennsylvania brethren have entered into new bonds with us to-day.

We can therefore with new meaning wish to all the friends and members of the Society a Happy New Year.

We have pleasure in presenting to them the pictures of Dr. Eckard and his esteemed junior colleague, Mr. Thomas.

Dr. Eckard is a Presbyterian minister, a graduate of Lafayette College in 1866, of Princeton Seminary in 1869, and was a missionary in China from 1869 to 1874, having thus a special qualification for office in this Society, whose work is so extensive in China. Returning in 1875 he became pastor of the Presbyterian Church at Abington, Pa., remaining there until 1892, when he became pastor of the Brainard Union Presbyterian Church at Easton, remaining there until 1906. Since

then he has been the efficient secretary of the Pennsylvania Bible Society.

Mr. Richard Henry Thomas was educated in Chester County, near Philadelphia, at the West-town Boarding School, graduating in June, 1900. Since then he has been in the service of the Pennsylvania Bible Society, first as assistant, and after the death of Mr. J. F. Rhodes (long the Business Manager of the

Society), he has taken his place. He was a member of the (Orthodox) Society of Friends, but is now a member of the Second Presbyterian Church of Germantown.

Hereafter, in accordance with our uniform custom, an annual appropriation will be made for the support of the Atlantic Agency by the American Bible Society. This appropriation will be based upon an itemized estimate of its needs made by the Advisory Board, named above, in consultation with the Agency Secretary. The interest of the invested funds belonging to the Pennsylvania Bible Society will be retained for work in the commonwealth of Pennsylvania, exclusive of New Jersey and Delaware, but will be regarded as part of the annual appropriation to the Agency.

In accordance with these arrangements we have now to request all churches and individuals to send contributions to the Treasurer of the American Bible Society, or to the Treasurer of the Pennsylvania Bible Society, as may be most convenient to them. The latter officer will forward such gifts monthly to the American Bible Society. To prevent

misunderstanding, it should be added that the auxiliary Bible societies connected with the Pennsylvania Bible Society are thus brought into closer and more vital contact with the American Bible Society, and that the work of other local societies which are directly auxiliary to the American Bible Society, will go on as before, without any interference from the operation of the new Agency.

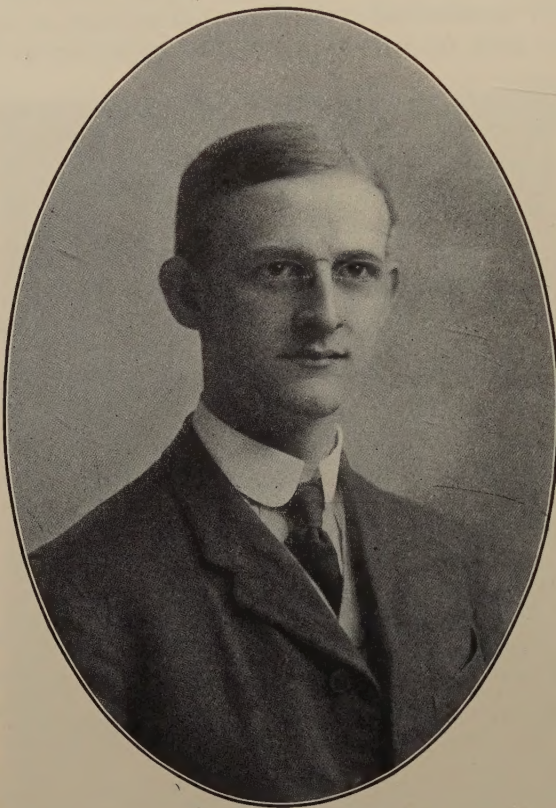
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Six Years' Toil on the Arabic Bible

THE Rev. Dr. Hoskins, of the Presbyterian mission in Syria, is devoting the light of his eyes and six years of his life to improving the Arabic version by supplying the text

with references. In the letter partly given below his graphic style makes the long, hard work stand clearly before our eyes. He says:

I want to tell you of an intensely interest-



RICHARD HENRY THOMAS
Business Manager for the Atlantic Agency

ing and absorbing piece of work upon which I am now engaged and which will keep me toiling steadily for at least four years more. It is a double problem. In the first place I am adapting a new set of references for our largest Arabic Bible, what we call our first-font. I will not trouble you with details as to how it is done, because that would be a long story, but try and give you some idea of what it involves. I had made some preparation for it before I went to the United States in 1906, but it was not until April, 1908, that I was able to begin the actual writing of the copy for the printer. During the past eighteen months, in spite of the many interruptions and all my other work, I have succeeded in getting more than one fourth of the whole Bible ready. It has involved more hours of toil than I ever put upon any other item of work, and will need at least two years' steady toil to complete this side of the work.

The second part of the same task is to read all the proofs and oversee the making of a set of electroplates for this big Bible. It required many months of correspondence and experiment to settle upon the exact size and shape of the new page, and then nearly a year of work to get the new electroplating plant into working order. This latter part of the preparation was done by our able Press manager, Mr. E. G. Freyer, who has had some difficult problems to solve. But about the middle of August everything was in readiness for the making of the new plates, and so we started the second part of the big task. If we can make on an average one plate per day, this second process will require over fourteen hundred working days, or considerably over three years. To double the typesetting plant would be a greater expense than we could

carry. It takes about six hundred separate pieces of type to set up a corresponding English reference Bible, but our fonts for this Bible in Arabic contain more than three thousand separate pieces. To keep these all straight in the printed page is one of the biggest tasks imaginable. We read every proof three times over, and frequently have to call for a fourth proof and read it a fourth time, before we can pass it on to the hands of the electrotyper. During the month of August we completed thirty-nine pages, and since then I have signed the fifty-fourth page, and if you do not hear much of me during the next two years you will know what I am trying to do to the glory of God and the extension of his kingdom.

These references are a great improvement over those in the King James Bible, and by a simple system of signs are divided into four different divisions of varying importance. They are the result of the life labors of a long line of scholars, and few who have not looked into such matters have any idea of their exceeding great value. I have never yet tired of pondering over and working at the adaptation of these tens of thousands of passages from all parts of God's Word. I know that many a human heart will get comfort and help and strength from them many years after all my toil upon them is over and forgotten. Those of you who are accustomed to give to the American Bible Society will perhaps know that this work is done for them, and the plates are made at their expense. Those who have not given may be led to do so for my sake. Our Syria mission gives my services free to the Bible Society, and I have the joy of the service and the privilege of sacrificing a large part of the light of my eyes to this task.

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Present Needs in Japan

THE situation in Japan is constantly changing and needs from us close study and a wise adaptation to its social and industrial conditions. The problem of getting the Bible circulated is well touched on in our latest advices from Mr. T. Hoshino, in charge of the Agency in Yokohama, during Mr. Loomis's furlough.

Business Depression and the Circulation of Scriptures

At the Annual Book Fair held recently in Tokyo the total amount of the transaction made on that occasion is reported as only a little over 100,000 *yen*, whereas that of the

last year was almost twice as much. This single instance, though very inadequately, will give some idea of the prevailing business depression and the consequent falling off in the book trade.

In the face of such a discouraging state of affairs, the fact of our being able to report even as many sales as we now do may be considered, if not highly satisfactory, at least tolerably so. Our sales for the last quarter were 3,153.55 *yen*, showing a slight increase over those of the corresponding term of last year, which were 2,984.96 *yen*. This increase may have been caused by some special circumstances, but none the less we have reason to expect our sales for this year not to be

much below, if below they will be, those of average years.

The purchasing power of the people has no doubt greatly decreased, as is evinced by the sale of other articles, and that of Scriptures should have also fallen off proportionately had it not been for the corresponding increase in the interest which the people have begun to take in the Bible. Many are astonished at the sale of Scriptures in these hard times, and that not without reason.

Successful Sellers

Two men have played the most conspicuous part in our work for the quarter, or, more properly, for the past year. One is a Japanese colporteur named Masuda Kanewo. Crippled in both the foot and arm, and of an unusually diminutive size, one would have taken him for an invalid, dependent on the charity of others. But once armed with Scriptures and helped by his faithful wife, he has proved himself the strongest man the Bible Society here has ever had in its service.

About the beginning of April last he set out on his long journey to the north, from which he has not yet returned. After traveling along the eastern coast of the northern provinces of the main island, he crossed over to Hokkaido, a large island in the north. He remained there some three months, and in the month of July achieved what might be called the record sale in the history of this Agency, when he sold 55 Bibles, 736 Testaments, and 100 portions, making the total 891 copies, valued at 191.88 *yen*. This is the greatest sale ever performed by one man in one month in our employment, and one tenth of it would not be very bad for an ordinary seller. This has been done by the very person from whom every physical advantage is withdrawn by Nature. One of the local newspapers in Hokkaido writes of

him as follows: "He is a man of burning faith—so much so that one would take him for a fanatic, but a visit to him would disperse all this doubt. His word is indeed harsh, but his nature is simple and kind. If one should tell him that there is such and such a one who desires to hear about the Gospel, he would go there at all hazard, even when the place lie miles away. He is even unable to get on or

off the coach without being assisted by his wife, in whose love and devotion he finds his greatest encouragement. He will speak at the Episcopal Church here to-night."

The other colporteur is a foreigner named J. P. Whitney. This man is in no way in our employment, but sells Scriptures as a means of his own evangelical work as a missionary. His work is especially useful, as he generally goes into the country where Christianity is but little known, and the greater part of the books he sells go into hands which have never touched the like. The temple grounds, whether they be Buddhist or Shinto, are his favorite place of selling, taking advantage of festivals in which the country districts



MASUDA KANEWO AND HIS WIFE
One of the most successful Bible sellers in the service of the
American Bible Society in Japan

generally abound. In one of his letters he says:

"Yesterday afternoon there was an *omatsuri* [festival] held about a mile and a half away. So I packed the basket and walked over with my wife and Maekawa-san [his helper] and took up our stand under the temple gate. We began about 2.30 and finished at 4.45, and sold 75 Japanese five-*sen* Testaments, 4 ten-*sen* Testaments, 3 English five-*sen* Testaments, and one Chinese Testament, and could have sold more if I had had them."

Just think that more than eighty people who had come to worship an idol should have gone home with the Word of Life with them. And the Lord has blessed his work. He

writes: "A policeman who bought a Testament from me at Nagano last September lives opposite us, has been attending our meetings, and was converted the other Tuesday night, and is now witnessing for Jesus very earnestly."

Again he writes: "A man who bought a Testament from me in Kami-suwa came to our house lately for another, as he had given his away. Mrs. Maekawa was here at the time, and explained the truth to him. The light came and he repented and is now very happy. He spoke so earnestly to his brother and wife that they also repented, and, as he says, all notice the change in their lives. Glory to God."

One of the lady missionaries says of him in her letter: "Mr. Whitney certainly does wonders in the way he sells Bibles, and he seems to enjoy the work so much also."

A Retrospect

Now that the fiftieth anniversary of the opening of the Protestant missionary work in Japan has so fittingly been celebrated it would not be altogether untimely for us to cast a glance over the past and see how much the Bible Society has contributed to the past progress of Christianity in this country.

On the occasion of the above mentioned celebration more should have been said of the Bible Societies. But the fact of their being spoken of so little, regrettable as it may seem, might be taken as indicating the very nature of their work. The Bible is the silent power, and so is the work of the Bible Societies. It takes a great deal of thinking to appreciate the value of their work to full extent, and if one could do so it would be no easy task for one to express it.

Some years ago the writer, in the course of his trip to the north, had to visit a Christian settler in a barren district called Nasu, which was then in the course of reclamation. As he approached his hut he found everything so quiet that he thought there was nobody inside. He knocked at the door, but there was no response. He knocked again and again until the man appeared, saluted him cordially and led him in. In the room was a fireplace, and by it lay an opened Bible. He had apparently been reading his Bible and was so absorbed in it that he did not hear the knock.

Many a man had gone there to settle, only to be discouraged and to return, and he is one of the few who have succeeded. What was it then that made him succeed where so many have failed, if it were not his Bible? But who should have ever thought of the Bible making its way into such a solitary place, to give the poor settler such comfort, power, and strength, and much less of the Bible Society, by whose effort this wonderful book has been placed in his hand?

All is done quietly, and few know anything of it.

In like manner, when reviewing the history of the development of Christianity in this country one is apt to overlook what has been done by the Bible Societies, because of its being done so quietly. But just stop and think—what would have become of the world's greatest book, which we have been sending out every month by the thousand? A few months' work, at the rate of our monthly circulation, would be sufficient for us to supply all Christians in Japan with new Bibles. Then where have the rest gone, if it were not into the hands of non-Christians.

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A Visit to Haiti and San Domingo

THE Society's Agent in Cuba, the Rev. W. F. Jordan, has recently made a visit to Haiti and San Domingo, and found considerable opportunity and manifest need for effective colportage in the parts which he visited. He did what he could in the time he was there, and then left behind him others to carry on the work. He writes as follows concerning it:

I do not remember just what I wrote you from Puerto Plata, so perhaps I had better give you a short account of my trip and of things as I saw them.

Leaving New York Saturday, October 30th,

I arrived in Port-au-Prince the following Friday. Mr. Turnbull, Superintendent of the Wesleyan Methodist Mission, gave me a very warm welcome, indeed. Although very busy superintending the rebuilding of their church and school, which had both burned down in the fire of July, 1908, he spent considerable time calling around the city with me, introducing me to persons of influence, his own church members, and parties whom he had thought of as colporteurs. He has two congregations, French and English. The English congregation consists of Jamaican negroes and some of the descendants of the American negro colonists of 1825 who have retained their language.

A French-speaking Church

The French-speaking congregation, while not large, is quite influential, owing to the fact that many of them received their training in the mission school in the early days of the mission, when great pains were taken in character building. It was my pleasure to address both these congregations on the work of the Bible Society, Mr. Turnbull giving me all the time in both Sunday services. It was my first effort at public speaking in French; we had present the state treasurer, who is a member

take to the Bible where there had never been any Protestant work. At first they were a little shy, but they were soon running after us to buy portions, and for a half hour or more we were standing in one place in the street selling Testaments and portions and talking to the people who came.

One of the men quit after two days' work, but the other has kept right on; his report for three weeks is just to hand. He is a Jamaican negro, a man over sixty, a carpenter by trade; but his sales for the three weeks

amount to 544 copies, of which 514 are portions. The work has been done almost entirely on the streets and in the market places of Port-au-Prince.

I left Port-au-Prince the following Saturday, but before leaving was able to make arrangements with a Mr. M. Lafond to go to work for us as colporteur. He is a native Haitian, and Mr. Turnbull says I could not have secured a better or more trustworthy man.

The Haitian People

As regards the moral condition of the Haitian people there are diverse

opinions. One writer says that Haiti is only interesting as being an example of the moral degradation to which the negro will sink if left to himself. Mr. Turnbull thinks it interesting as showing his capability of development when given the opportunity. You will do well to bear this latter opinion in mind while looking at the dark side of Haitian life.

The Haitians received from France beautiful buildings, substantially paved streets, well-made and bridged country roads, and rich, well-ordered plantations (the products of slave labor). All these have been allowed to go to rack and ruin. No effort is made at sanitation. One writer has said that, "viewed from without, Port-au-Prince is a sight worth traveling five thousand miles to see; but once within, the first impulse is to travel five thousand miles to get away." The less said about the condition of its streets the better, for the English language seems to lack an adequate vocabulary.

Under the concordat the Haitian government supports the Catholic Church, pays the salaries of all the priests, friars, and nuns, builds their churches and schools, and maintains a college in France for the education of French priests for Haiti. Yet the all but uni-



SOME HAITIAN FOLK

of the church, and had been specially asked to be present, that he might interpret for me if necessary, so when I was about half through I can say it was *not* a mere matter of courtesy that made me fall back on him, and he helped me out very nicely, indeed. After service, without any previous intimation whatever, the pastor asked me to assist with the communion both in reading the service and administering the elements: so my first plunge in the use of French in public was rather deep; but I learned it when I was so much younger that I find it rather easier to express myself in French than in Spanish, though there is still quite a tendency to mix.

First Steps in Colportage

The following Monday we were able to start two men at work temporarily for forty cents a day, and though we sold the books at from one third to one fifth the cost price, the sales more than paid their wages, as you will have seen by the report. We found a great lack of family Bibles. More than half of the congregation were burned out of their homes and had not been able to buy Bibles since. One afternoon Mr. Turnbull went with me to a neighboring town to see how the people would

versal testimony of the Europeans in the country is that it is on the down grade morally. On the same French boat from Port-au-Prince to Puerto Plata was a French priest who had spent twenty-seven years in Haiti and was now returning to France. He was quite sociable, telling me that he had traveled on horseback all through the mountains we were passing. I said: "You have lived twenty-seven years in the country in close touch with the people and ought to know. Is the moral condition of the people better or worse than when you first came?" He replied emphatically: "Worse, many times worse. Why, to-day the Papalois and Mamalois [voodoo priests and priestesses] have more influence over the people than the Catholic clergy."

Protestant missions are in the country at the request of the government, and the present attitude is very favorable. If we wish to help they must feel that we are their friends.

Haiti has undoubtedly been generously maligned by those interested in doing so. One's heart goes out to these people, so respectful and hospitable toward the kindly intentioned stranger. True, there is a certain suspicion of the white man, whose motives they do not know; but have they not had abundant reason to suspect him? Exploited and oppressed by their former masters, they obtained and held their freedom though surrounded at the time by the colonies of the slave-holding nations of England, France, Spain, and the United States, all enemies of their cause. And ever since their independence the representative of the white man, who could no longer exploit them by force, has done so by craft, and poor, bleeding Haiti has seen fortune after fortune made out of her ignorance and inexperience by scheming financiers. In the midst of a luxuriant tropical vegetation, with an ideal climate, which has done so much for the island that even the defilement of man has failed to make it unhealthy, and with possibilities of untold development, ignorance and poverty seem to reign supreme.

The state treasurer is a member of the Wesleyan Church, and has held office under the last two governments. Strange as it may seem for Haiti, he was chosen for the office on

account of his known probity. Before accepting he consulted his pastor, who told him to accept the office on the condition that he have the appointing of two thirds of his subordinates. After some demur this was conceded, and he has surrounded himself, as far as possible, with men whom he could trust. I have arranged with one of these men to go to work for us at \$20 a month. Mr. Pressoir recommends him very highly, says he is sorry to lose him from the treasury office, but that he is glad the way has been opened for him to go into evangelistic work.

He has not gone to work yet, but will do so as soon as Mr. Turnbull receives the books and money that I asked to be sent in my letter to Mr. Foulke from Puerto Plata. Besides this, I left a man working in Port-au-Prince, and authorized Mr. Turnbull to employ him as long as the sales paid expenses.

The only other white men in the republic besides the Protestant missionaries and merchants and business men are the Catholic priests, who may be reckoned by the hundred. While Catholicism has proved an utter and absolute failure as far as the regeneration of the island is concerned, it has done something educationally; and owing to their efforts and



MARKET NEAR THE CATHEDRAL, PORT-AU-PRINCE

those of the government there is a percentage of the people of perhaps one third, or less, that can read—considerably less in the country.

Port-au-Prince has a population of about 80,000, one thousand of whom are English-speaking Jamaican negroes. Just at present very, very little is being done for its evangelization. The Wesleyans have one man, Mr. Turnbull, superintendent of the district and secretary of the synod, overloaded with work. He is at present superintending the

rebuilding of the mission church, school, and residence which were burned. This in itself is sufficient work for one, and he has no time for evangelistic work. They have about 300 members, and at present are not holding their own. In fact, the Wesleyans in Haiti are laboring under the disadvantage of having had a wealthy man as superintendent for many years, who drew no salary himself, paid the salary of another missionary, and helped the work in other ways from his own pocket, but never represented the work at home in England. Now that he has retired and withdrawn his support there is very little home interest to appeal to, and the Society is appropriating only four hundred and fifty pounds sterling a year for their work in both republics. One station where they once had their best work, viz., Gonaives, one of the most important towns in the republic, has been closed, and the church, I am told, awaits occupation by some Protestant missionary.

Besides the Wesleyans, there is a colored Baptist who is struggling to keep together a small church while earning a living teaching school. The African Methodist Episcopalians are there with a membership of about 50, and the Episcopalians have a colored Bishop of Haiti. From an evangelistic standpoint, I am afraid the work of the latter amounts to very little. They celebrated a "Solemn Mass," "*une Messe Solennelle*," the Sunday I was there in honor of the thirty-fifth anniversary of the Bishop's ordination.

Formerly the Wesleyans had a good school that taught the higher standards, but owing to the loss of their last principal some years ago, it has dwindled in both attendance and grade, until it is of the most elementary sort; and one earnest man, a lawyer, who had received his education in the early days of the school, told me how he regretted having to send his children to the Catholic schools to get the education that in former days they could have got in the mission. More missionaries and a good school for Port-au-Prince. Oh, how they are needed!

To San Domingo

I left Port-au-Prince Saturday morning by French steamer for Puerto Plata, S. D. In the afternoon we stopped at Petit Guave, on the north shore of the southern horn of Haiti. Having the address of a couple of Methodists living here, I went ashore, receiving a hearty welcome. I sold a Bible, half a dozen Testaments, and some portions. The parties I saw were delighted at the prospect of having a colporteur working in the country. They thought it was just what the country needed at the present time.

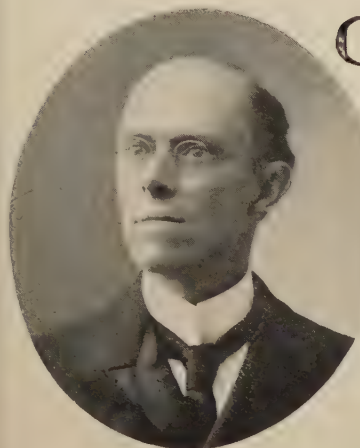
Sunday at about noon we arrived at Cape Haitien, the most important town on the north coast. As we were to take on coffee here and the Haitian laws do not permit of Sunday labor, we had to stay over till Monday afternoon. As the Wesleyans have a native worker here, I went ashore, expecting to attend the services, but found that the weather had been such that services had been temporarily suspended. The pastor, however, was glad of the opportunity to get a family Bible and pocket Testament, and more than glad at the prospect of having some Bible work done in his field. I then called on the Adventist minister, Mr. Tanner, an American, paying a man to lead and carry me over the flooded streets. I was very hospitably entertained for the night in their home.

The next day, Mr. Tanner called with me to see Mr. Mackenzie, a leading merchant, a thorough Scotchman though born in Jamaica, and, strange to say for Haiti, an enthusiastic Christian and Methodist. Mr. M—— has been many years in the country, and was delighted to know that the American Bible Society was taking an interest in Haiti. He said that the time was most opportune. Said he: "The people are restless and dissatisfied. They want something that they have not, and don't know what it is. They are beginning to think that it may be in the Bible. I have given away all I had. A good colporteur could sell hundreds all through these mountains."

One has to have a passport to get out of the country; otherwise no transportation company will book your passage. Having to leave Saturday, I made application for a passport Wednesday. The official promised to send it over to the house. Saturday morning came, but no passport. We drove to the residence of the Minister of the Interior in the suburbs of Port-au-Prince. He said he had signed the passport the evening before and that it was in the drawer in his office, which would not be open till too late for the boat. He sent a mounted official with us to tell the agent to sell me a ticket, and the dock officials to let me on board.

To sum up: Here is a country one fifth the size of Cuba, with very nearly Cuba's population (from one and a quarter to one and a half millions), with a very inadequate missionary force. I know of only four white workers in the republic: two Wesleyans, one Baptist, located at Jacmel, on the Caribbean, just south of Port-au-Prince (I understand he is working independently), and Mr. Tanner, the Adventist, in Cape Haitien. And this is the way we are helping Haiti to work out her own salvation. We must not leave her to the mercy of those whose only aim is to make commercial gain out of her weakness.

Rev. Alfred Ely Colton



ON the evening of the 18th of December, 1909, in his home in Dorchester, Mass., the Rev. Alfred Ely Colton "fell asleep in Jesus." We were shocked and pained exceedingly in the swift tidings brought

to us of this sudden death of a deeply beloved brother in this household of the Bible Society.

The Rev. Mr. Colton was called into the service of the American Bible Society from the pastorate of the Congregational church in Patchogue, L. I., N. Y. It was thought that there was a field in New England, particularly in Boston, its great financial center, for one who could present the claims of the Society and interest the ministers and their churches and the general public in this work of circulating the Scriptures. Mr. Colton took up his task with enthusiasm and was indefatigable. His field was enlarged, and he was made the Field Agent for the entire New England states. He visited all the chief centers of New England, holding conventions and meetings in the churches, preaching nearly always three times—and not infrequently four or five times—on Sundays for the American Bible Society's cause.

He made hosts of friends all over New England. He was fertile in expedients, suggestive, and always cheerful and hopeful. He came of a long and honored line of ministers, graduates of Yale. He was born in Monson, Mass., where his father was pastor of the Congregational church. He received his education at Beloit College, Oberlin, and Yale, and began his ministry when hardly twenty-four years of age in Ohio near the pas-

torate of his father. He was called to the large college church of Galesburg, Ill., and then came to his great work at Patchogue, L. I., N. Y., where his efforts resulted in the erection of a beautiful stone edifice of worship, and where the membership was more than doubled and greatly invigorated during his pastorate.

He was interested in the developing of a summer Chautauqua at a nearby seashore resort and in many other forms of Christian activity.

In 1906, when the American Bible Society decided to give up its field agencies, in order that it might develop a new and different work in the homeland along the lines that had been so successful in foreign countries, Mr. Colton entered with delight into a new task in connection with his friend, the Rev. E. A. Paddock, President of the Idaho Industrial Institute. He continued to keep his home in Dorchester, and was a well-known member of the Suffolk Ministerial Association of Boston, the leader of the Young Men's Club Bible Class of Dorchester of the Second Congregational Church, and interested in all the religious and reform work of the region. He had an unusual literary gift, and many interesting articles appeared from his pen in the religious periodicals of the day.

The funeral services occurred at the Second Congregational Church in Dorchester on the 21st of December, 1909, at 2 o'clock in the afternoon. A large company from his young men's Bible class walked beside the remains of their beloved leader. The President of Boston University offered prayer, and the Rev. Dr. Little, the Rev. Mr. Mallory, the Rev. Mr. Beale, and others took part in the services.

Three sons, a little daughter, and an adopted daughter, besides his wife, Clara Porter Colton, who was his classmate in Oberlin College in the class of 1881, remain to mourn his loss. We join with them in sincere grief at the death of this lovable, earnest, devoted servant of Jesus Christ.

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Centennial Meeting of Bible Society Work in New York City

A VERY remarkable meeting was held under the auspices of the New York Bible Society in Carnegie Hall, on Friday

evening, December 3, 1909, in recognition of the centennial of the beginning of organized Bible Society work in New York City. The

hall was packed with people—a most enthusiastic and interesting audience. Addresses were made by Mr. John C. West, President of the Society, Governor Fort of New Jersey, and the Rev. Dr. Burrell of the Collegiate Dutch Reformed Church. Bishop Greer of the City of New York presented Bibles in the name of the New York Bible Society to Governor Fort, and to a representative of the Mayor of New York City. He delivered a chaste address in connection with this presentation. The Rev. George William Carter, Ph.D., the General Secretary of the Society, read a number of interesting and encouraging communications from different parts of the country.

We congratulate our auxiliary in New York City on its success in holding this unique and remarkable meeting. Brilliant as was the tribute of Governor Fort and the Rev. Dr. Burrell to the power and influence of the Bible in our civic and national life, perhaps no greater tribute to the Scriptures was ever made in this city than this meeting itself. A large chorus led the singing. The whole meeting was full of enthusiasm, not only for the Bible but for this work of circulating the Scriptures as a missionary agency. Frequent references very naturally were made to the wide-extended work of the American Bible Society throughout this country and the world, of which this local work in New York City is a part.

The present New York Bible Society was organized in 1823. The original New York Bible Society was formed in 1809, and in 1820 became auxiliary to the American Bible Society. In 1823 it recognized as an auxiliary of its own the Young Men's New York Bible Society, which had just been formed with a membership limited to men under thirty years of age. In 1828 it dissolved into a series of Ward Bible Societies. The Young Men's New York Bible Society then (1829) asked to

be recognized as an auxiliary of the American Bible Society, and was so recognized. In the same year the various Ward Bible Societies reunited under the name of the New York City Bible Society, which also became an auxiliary to the American Bible Society.

In 1832 the New York City Bible Society dissolved. Seven years later the Young Men's New York Bible Society struck from its name the words "Young Men's." Thus in 1839 it became the present New York Bible Society.

As thus constituted, its history has been interesting and its work most important in the religious life of the city. The American Bible Society has always taken a helpful part in its enterprises, which need not here be described.

At the present time the offerings in the churches in New York City are taken for the New York Bible Society and the American Bible Society jointly, and these collections are divided in the proportion of one third to the National Society and two thirds to the City Society. In view of the importance of the work of reaching the foreign population coming to the port of New York, and the relation of these populations to missionary work throughout the entire country, the American Bible Society donates to the New York Bible Society annually Scriptures to the amount of this one third of the collections which it receives, so that at the present time, and while the collections do not exceed \$15,000 a year, the entire collections in the churches of the city of New York go either in funds or books to the work of the local Society, with the hearty consent and co-operation of the American Bible Society.

We therefore rejoice in the record work which this Society is accomplishing in the city, and trust that this great meeting may give it new and decided assistance.

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General Notes

THE Rev. M. J. Talbot, of Rhode Island, one of our life members, sends us the following reminiscence:

"I lay down the BIBLE SOCIETY RECORD, with my heart full of what I have read in it, to relate to you an incident in my experience which has never been given to the public. In 1846, my second appointment as a Conference minister, I saw in my congregation an elderly, strange lady who, I was subsequently informed, was from New York, and was spending an indefinite term with the persons with

whom she was sitting in the church. She continued to attend and I made her acquaintance. I found that she was concerned for her personal spiritual interests. She was then at the age of threescore and ten, but she was so reachable and so desirous of spiritual direction, that she followed the steps implicitly which led her to peace of mind and to union with the Methodist Episcopal Church.

"After her knowledge and attachment to her new church association became confirmed, she made known her desire to bequeath a portion

of her estate to religious purposes. Among other beneficiaries the American Bible Society was brought to her attention, and met her approval as an object for her benevolence, and her will was so made, was so probated, and three of her friends, clergymen of the Methodist Episcopal Church, were constituted life members, two of whom have passed over, and this one remains.

"Dear sir, I have long been an annual contributor to the Bible Society. Ever since the occurrences above related I have been also a life member; and now in my superannuation I enclose a 'mite' for the Endowment Fund."

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A RECENT letter from Mr. Tucker contains the following brief statement, "We finished the first draft of the Book of Ruth this morning." This marks the progress of the Revision Committee on the Portuguese Old Testament now at work in Brazil under the direction of the British and Foreign and American Bible Societies.

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THE receipts of the Society during the month of November, not including receipts for the Endowment Fund, are given below:

	Nov., 1908.	Nov., 1909
Gifts from Auxiliaries.....	\$4,715 22	\$580 00
Legacies.....	53,816 95	2,712 86
Church Collections.....	13,510 49	2,050 58
Gifts from Individuals.....	1,411 53	120 17
	\$73,454 19	\$5,463 61
	April 1, 1908, to Nov. 30, 1908.	April 1, 1909, to Nov. 30, 1909
Gifts from Auxiliaries.....	\$11,219 29	\$8,606 81
Legacies.....	82,859 92	39,632 27
Church Collections.....	45,535 98	21,107 91
Gifts from Individuals.....	9,806 29	4,059 33
	\$149,421 48	\$73,406 32

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FROM a town in Magoffin County, Ky., which is in Mr. Browne's field, we have received through the Bethany Publishing House at Pittsburg, Pa., a letter which is a good type of a class. The writer saw a cheap Bible which the Bethany Publishing House had sent to his sister, so he says: "I would be so proud and I would thank God so much if I could just have a Bible and get to read it the rest of my days as I am very old and haint very able to pay for one. I would be very thankful to you if you would send me one free of course as you did to my sister, as I love to read the Word of God so much. I do not want a Bible to have the name of having one. I want it to read the Word of God and praise him. With many thanks. Yours truly."

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WE present on the inside cover of the RECORD an antique which has recently come to life, after having been hidden for many

years. Dr. Lewis D. Mason, a member of the Board of Managers, has presented to the Society the certificate of his great-grandfather, the Rev. Dr. Isaac Lewis, showing that he was a member of the convention that formed the American Bible Society.

Dr. Lewis was for fifty-four years pastor of the Second Congregational Church of Greenwich, Conn., a trustee in Yale College, and very active in all religious matters. He was a chaplain in the Revolutionary army, and died at Greenwich in 1840 in his ninety-fourth year.

The breed of noble bloods who formed the American Bible Society is well typified in this grand old New England oak, who stood in his place and bore witness for more than half a century as a minister of Christ, and we are glad to give our readers at least a glimpse of the document which, duly framed, will be preserved in the Bible House as a valuable souvenir of bygone days.

BIBLE SOCIETY RECORD

New York, January, 1910

AMERICAN BIBLE SOCIETY

THE stated meeting of the Board of Managers was held at the Bible House Thursday, December 2, 1909, President Theophilus A. Brouwer in the chair.

The Rev. Dr. C. L. Goodell, pastor of the Calvary Methodist Episcopal Church, New York, conducted the devotional exercises, reading a part of the fifth chapter of Deuteronomy, after which he offered prayer.

It was voted to constitute, in co-operation with the Pennsylvania Bible Society, a new domestic agency, to be known as the Atlantic Agency, with a field composed of the states of Pennsylvania, New Jersey, and Delaware.

A committee, composed of President Theophilus A. Brouwer and Vice-Presidents A. Brinckerhoff and G. G. Reynolds, was appointed to draw up a letter to Mrs. Kennedy respecting the bequest which the late Mr. John Stewart Kennedy made to the American Bible Society, and expressing the high appreciation of the Board of Managers.

The report of the Special Committee on the Endowment Fund under Mrs. Russell Sage's offer was read, showing that the amount thus far raised is \$298,741.27. The committee was authorized to send out 100,000 additional letters appealing for funds.

The Rev. Henry A. Stimson, D.D., called attention to the fact lately ascertained by himself that foreigners of the East Side, New

York City, are in the habit of drawing from the Public Library copies of the Bible more frequently than any other single book.

Grants were made in the domestic field to the value of \$692.23, and in the foreign field for missionary work in Liberia, West Africa, to the value of \$41.

The Secretaries reported the following consignments to Foreign Agencies during the month of November under previous appropriations:

La Plata, 6,482 volumes, value \$1,289.60; to Mexico, 1,700 volumes, value \$681.95; to China, 1 volume, value \$3.11; to Central America, 1,946 volumes, value \$410.34; to Puerto Rico, 442 volumes, value \$116.37; to West Indies, 522 volumes, value \$239.45. Total, 11,093 volumes, value \$2,740.82.

The number of issues from the Bible House during the month of November were 145,386 volumes.

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DR. JAMES H. CARLISLE

AT the meeting of the Board of Managers, held January 6, 1910, the following minute was adopted on the death of Dr. James H. Carlisle, Vice-President of the American Bible Society:

In the death, on the 21st of October, 1909, of James H. Carlisle, LL.D., the American Bible Society lost one of its most distinguished Vice-Presidents. Dr. Carlisle was a native of South Carolina and died in his home on the campus of Wofford College, in Spartanburg, S. C. He had reached the advanced age of eighty-four years. Of that vigorous Irish stock which has developed such remarkable characters in this republic, Dr. Carlisle proved true to the best traditions of intellectual and moral force inherent in his ancestors. He received a classical education, and in 1844 graduated second in his class from the University of South Carolina. In 1854, when Wofford College was organized, he became Professor of Mathematics in that institution and held that position until 1870, when he was transferred to the Chair of Moral Philosophy. In 1875 he was chosen president of the college, and for nearly fifty years exercised the responsible duties of that position. Many writers have laid stress upon the peculiar eminence in intellectual and moral leadership which was enjoyed by the presidents of the smaller colleges of the Southern States. No one had this influence in a more marked degree than Dr. Carlisle. It was a case, not of Mark Hopkins and of a "log," but of Dr. Carlisle and a "plain pine table," which is now valued as one of the treasures

of this South Carolina college. He was high-minded, sane, unselfish, a man of such purity of motive and dignity of appearance and utterance as to be almost idolized, not only by his students but by the community in which he lived and moved and throughout the entire Southland. He was a leading member of the Methodist Episcopal Church South, and influential throughout the whole Methodist communion. He was a member of the convention that took primary steps toward secession, but he lived to be a factor in the better phases of fellowship of the present day. He was tall and handsome, worthy of the traditions of his region in appearance as well as in character. He considered his relation to the American Bible Society an honor. We mourn his loss.

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GEN. O. O. HOWARD

THE Board of Managers, at its January meeting, adopted the following minute on the death of Gen. O. O. Howard, Vice-President of the American Bible Society:

Major-General Oliver Otis Howard, Vice-President of the American Bible Society, died at his residence, Burlington, Vt., on October 26th, in his seventy-ninth year.

He was a native of Maine, a graduate of Bowdoin College and of the West Point Military Academy. Early entering the army, he was on account of meritorious service rapidly advanced and served throughout the Civil War. He was wounded at the battle of Fair Oaks, losing his right arm, and for his valor at Gettysburg he received the thanks of President Lincoln and of Congress. At the time of his death he was the last survivor of the great generals of the Civil War.

One of his companions in the field (General Sherman) writing to General Grant, said of Howard, "I found him a Christian gentleman, exhibiting the most chivalrous traits of character."

Although a military chieftain, General Howard was no friend or advocate of war; but in common with his great comrades in arms, Grant and Sheridan and Sherman, he looked hopefully for the time when peaceful means would be established for the settlement of international differences.

He was a man of profound religious convictions, and in civil, as well as in military, circles was most appropriately designated as "The Christian Soldier," and he has been not unfrequently ranked as the American Sir Henry Havilock.

The range of his beneficent interests was as

wide as that of any man of his generation. Whatever concerned the welfare of his fellows was his concern also. His humanity knew no distinction of race or creed or color.

At the close of the Civil War he was placed at the head of the Freedmen's Bureau—a position to which he gave the most unselfish and untiring service. He was the founder and president of the Howard University at Washington for the education of colored youth, and was also the organizer and president of the Lincoln University for the education and improvement of the white mountaineers of eastern Tennessee—a work to which the last years of his life were most assiduously devoted.

As a special commissioner to the Indians of our northwestern territories, General Howard labored most earnestly for the uplift and Christian civilization of these wards of the nation.

He was for some years the president of the National Temperance Society, and was at the time of his death a vice-president of the American Tract Society.

He took an active interest in Sunday schools and Young Men's Christian Associations, and was always and everywhere an interesting, impressive, and instructive speaker, whether in the schoolroom, on the platform, in the pulpit, or in conventions in the largest auditoriums of the country.

His sincerity and the sweetness of his spirit carried the messages to the hearts of his hearers, enforced, no doubt, to some extent at least, by the silent but pathetic eloquence of the armless sleeve which was pinned across his breast.

General Howard was a lover of the Bible and made it his daily companion.

In his removal this Board has lost a valued member and a beloved friend. For his numerous beneficent services he deserves to be held in grateful remembrance by all his countrymen.

HOW TO SEND MONEY BY MAIL

Your money may be lost if you enclose in an ordinary letter silver coin, bills, or postage stamps.

THE SAFE WAY IS ONE OF THESE FOUR:

1. Register the letter in which you send bills or postage stamps. Any postmaster will register a letter for ten cents.

2. Send the money by Bank check or draft.

3. Send it by an Express Company's money order.

4. Send it by a Post-office money order.

Whichever way is chosen, address the letter and make the check, draft, or order, payable to William Foulke, Treasurer, Bible House, Astor Place, New York.

FORM OF A BEQUEST TO THE SOCIETY

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, and incorporated in the year eighteen hundred and forty-one, the sum of _____, to be applied to the charitable uses and purposes of said Society.

Deceased Life Director

Hon. Howard Van Epps, Vice-President, Atlanta, Ga.

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Deceased Life Members

Rev. Mancius H. Hutton, D.D., New Brunswick, N. J.
Rev. James W. A. Dodge, D.D., Yonkers, N. Y.
Rev. Alfred E. Colton, Dorchester, Mass.
Rev. John M. Leavitt, New York.
Rev. William F. Short, Oak Park, Ill.
Rev. James G. Perkins, Round Lake, N. Y.
Rev. Jonathan G. Brooks, Oneonta, N. Y.
William S. Jones, Ixonia, Wis.
William S. Shuler, Amsterdam, N. Y.
Evan Thomas, Gomer, Ohio.

Summary of Annual Reports Received in November and December, 1909, from 8 Auxiliaries

Receipts from sales in twelve months.....	\$127 95
Receipts from donations and collections.....	488 71
Paid American Bible Society on book account.....	132 66
Paid American Bible Society on donation account.....	646 68
Expended in their own fields.....	169 18
Value of books donated.....	42 86
Value of books on hand at date.....	440 35
Number of auxiliaries reporting general operations...	2
Collecting and distributing agents employed.....	11
Families visited by them.....	880
Families found destitute.....	45
Destitute families supplied.....	27
Sunday-school children supplied.....	122
Individuals supplied in addition.....	65

RECEIPTS IN NOVEMBER, 1909

LEGACIES

Crawford, Mrs. A. M., late of Wadesboro, N. C.....	\$50 00
Gammons, Thomas, late of Middleborough, Mass.....	500 00
Hitchcock, Sarah R. B., late of Greene Co., N. Y.....	1,097 66
Sarvin, James D., late of Tarrytown, N. Y.....	71 25
Stone, Harvey M., late of Worcester Co., Mass.....	164 00
Vennum, Edward, late of Illinois.....	829 95
	\$2,712 86

GIFTS FROM INDIVIDUALS AND OTHER SOURCES

Barbee, Mrs. Alice S., Joliet, Ill.	\$1 00
Batcheller, R. W., Earlsville, Ill.	1 00
Cash, New York.....	25
Contributions through Middle Agency.....	17
Davies, Miss Annie T., Louisville, Ky.....	2 00
Greenwood, Isaac N., New York.....	25 00
Hartzler, Mrs. J. K., McVeytown, Pa.....	1 00
Hemenway, G. B., Springfield, Ill.....	30 00
Howard, Mrs. Mary F., Morganstown, W. Va.....	50
Inslee, E. A., Rolling Fork, Miss.	25
K, East Freetown, N. Y.....	5 00
Knapp, Sophie A., Winchester, N. H.....	5 00

Rogers, Robert, New York.....	\$10 00
Smith, Mrs. M. A., Pleasanton, Tex.....	10 00
Strong, Harriet E., Woodbourne, N. Y.....	15 00
Sudermann, Herm., Newton, Kan.....	10 00
Taylor, Mrs. S. M., Salem, Va.	1 00
Thaemert, G. F., Sylvan Grove, Kan.....	2 00
Warren, Mrs. M. B., Quinlan, Tex.....	1 00
	\$120 17

CHURCH COLLECTIONS

ALABAMA

Birmingham, Second Pres. Ch..	\$8 65
Woodlawn, Pres. Ch.....	1 95

		NEW YORK		Credited as Donation		Credited on Account	
ARKANSAS							
Camden, Pres. Ch.	\$15 00	Brooklyn, Andrews Meth. Ep. Ch.	\$5 00	Brown Co., Minn.			\$38 24
Morrilton, Pres. Ch. South.	7 80	Buffalo, Pilgrim Ch. S. S.	1 87	Cape May Co., N. J.			100 00
CONNECTICUT		Cortland, First Pres. Ch.	20 00	Coffie Co., Tenn.			31 32
Hartford, Warburton Chapel S. S.	3 37	Springfield Gardens, Meth. Ep. Ch.	5 00	Columbia, S. C.			31 90
Watertown, Meth. Ep. Ch.	8 00	NORTH CAROLINA		Columbus Welsh, Wis.			23 47
DISTRICT OF COLUMBIA		Ayden Circuit, Meth. Ep. Ch. South.	7 75	Hamblen Co., Tenn.			32 00
Washington, Second Pres. Ch.	3 90	Cameron, Pres. Ch.	4 60	Huron Co., O.			8 94
FLORIDA		Laurinburg, Smyrna Pres. Ch.	6 04	Knoxville, Tenn.			23 58
Jacksonville, Pres. Ch.	20 45	Raeford, Philippi Pres. Ch.	1 70	Long Island, N. Y.			175 62
Ocala, Pres. Ch.	6 00	OHIO		Maryland.			224 28
GEORGIA		Central Ohio Conf., Meth. Ep. Ch.	2 00	Massachusetts.			500 00
Augusta, First Pres. Ch. S. S.	4 24	Scotch Ridge, United Pres. Ch.	5 00	Memphis and Shelby Co., Tenn.			62 01
Greene St. Pres. Ch.		Utica, Lake Ford S. S.	1 40	Monroe Co., N. Y.			17 44
S. S.	2 60	PENNSYLVANIA		Montgomery Co., N.Y.	\$60 00		115 27
Dickey, Whitney Pres. Ch.	5 00	Central Pennsylvania Conf., Meth. Ep. Ch.	2 00	New Bedford, Mass.			2 59
Newnan, Pres. Ch.	9 00	Darlington, Ref'd Pres. Ch.	29 71	New York Female.			6 60
Washington, Pres. Ch.	2 00	Mifflintown, Westminster Pres. Ch.	3 50	Outagamie Co., Wis.			18 90
ILLINOIS		Morrisville, Pres. Ch.	16 00	Pasquotank Co., N. C.			1,000 00
Central Illinois Conf., Meth. Ep. Ch.	298 00	Philadelphia, First Ref'd Pres. Ch.	5 00	Pennsylvania.			187 83
Chicago, First Cong. Ch.	5 13	Pittsburg, First Pres. Ch.	22 17	Randolph Co., Ill.			60 00
First Pres. Ch.	3 45	Tyrone, First Pres. Ch.	41 37	Saratoga Co., N. Y.			400 00
Scott Mem'l Meth. Ep. Ch.	1 00	RHODE ISLAND		Somerses Co., N. J.			1 80
Swedish Conf., Meth. Ep. Ch.	65 00	Providence, Union Cong. Ch.	25 00	St. Clair Co., Ill.			231 45
Warren Ave. Cong. Ch.	16 83	SOUTH CAROLINA		St. Louis, Mo.			82 77
Illinois Conf., Meth. Ep. Ch.	16 00	Charleston, First Pres. Ch.	15 00	Stephenson Co., Ill.	30 00		10 00
Murrayville, Pres. Ch.	1 00	Second Pres. Ch.	13 35	Torrington, Conn.			35 00
North German Conf., Meth. Ep. Ch.	72 00	Fort Hill, Pres. Ch.	4 65	Troy Female, N. Y.	30 00		23 90
Pesotum, Meth. Ep. Ch.	2 00	Greenville, Second Pres. Ch.	11 29				
INDIANA		Summerton, Pres. Ch.	3 45				
Northwest Indiana Conf., Meth. Ep. Ch.	3 00	Wellford, Antioch Pres. Ch.	4 50				
Pendleton, First Meth. Ep. Ch.	6 00	Wisacky, Mt. Zion Pres. Ch.	21 46				
IOWA		SOUTH DAKOTA					
Des Moines Conf., Meth. Ep. Ch.	2 00	Dakota Conf., Meth. Ep. Ch.	187 00				
East Friesland, Ch. of Grundy Co.	24 00	Lennox, Ebenezer German Ch.	5 00				
Iowa Conf., Meth. Ep. Ch.	406 00	Willow Lakes, Pres. Ch.	2 00				
Northwest Iowa Conf., Meth. Ep. Ch.	9 00	TENNESSEE					
Wyman, Rehoboth R. P. Ch.	7 20	Franklin, Church at.	12 79				
KANSAS		Woodville, Wilson Mem'l Ch.	2 00				
Alma, St. John's Evang. Luth. Ch.	15 75	TEXAS					
Southern Kansas Conf., Meth. Ep. Ch.	3 00	Alvin, Pres. Ch.	2 00				
KENTUCKY		Beaumont, First Pres. Ch.	4 60				
Brooksville, Sharon Pres. Ch.	1 75	Fort Worth, College Ave. Pres. Ch.	6 22				
LOUISIANA		Marshall, First Pres. Ch.	15 00				
Baker, Pres. Ch.	3 45	Paris, First Pres. Ch.	7 95				
MARYLAND		Valentine Station, Pres. Ch.	4 00				
Zion, Pres. Ch.	2 00	VIRGINIA					
MASSACHUSETTS		Blackstone, Pres. Ch.	11 10				
Newburyport, First Pres. Ch.	24 65	Fort Defiance, Augusta Ch. B. S.	11 50				
MICHIGAN		Fredericksburg, Pres. Ch. S. S.	3 43				
Grand Rapids, Fifth Ref'd Ch.	5 07	Haymarket, St. Paul's P. E. Ch. and Mission.	3 35				
Zeeland, Second Ref'd Ch.	10 00	Lexington, Pres. Ch.	42 07				
MINNESOTA		Thaxton, Peak's Pres. Ch.	2 72				
Northern Minnesota Conf., Meth. Ep. Ch.	2 00	Timber Ridge, Central Pres. Ch.	4 68				
Stillwater, Ascension P. E. Ch.	7 60	Waterford, Colocoin Pres. Ch.	4 79				
MISSISSIPPI		Waynesboro, Pres. Ch.	25 27				
Port Gibson, Pres. Ch.	3 81	Worsham, College Pres. Ch.	6 80				
Vicksburg, Pres. Ch.	10 50	WEST VIRGINIA					
MISSOURI		Moorefield, Pres. Ch.	10 00				
New Haven, New Port Pres. Ch.	5 65	Shenandoah, Junction Pres. Ch.	2 27				
Springfield, Westminster Pres. Ch.	17 00	Wheeling, Second Pres. Ch.	4 69				
St. Louis, Branch Mem'l Pres. Ch.	6 30	WISCONSIN					
NEBRASKA		West Wisconsin Conf., Meth. Ep. Ch.	212 00				
Columbia River Conf., Meth. Ep. Ch.	1 00	Wisconsin Conf., Meth. Ep. Ch.	7 00				
West Nebraska Conf., Meth. Ep. Ch.	5 00	CANAL ZONE					
NEW JERSEY		Cristobal, Union S. S.	6 44				
Jersey City, Lafayette Ref'd Ch.	5 00						

CASH STATEMENT FOR NOVEMBER, 1909

RECEIPTS		DISBURSEMENTS	
From Legacies	\$2,712 86	For Cash to Foreign Agents.....	\$345 88
.. Individuals.....	120 17	.. Bills Exchange Paid.....	11,238 44
.. Churches.....	2,050 58	.. Domestic Agencies.....	7,053 81
.. Auxiliaries, as Gifts.....	580 00	.. BIBLE SOCIETY RECORD, Postage, etc.....	137 60
.. Perpetual Trusts—Income.....	2,199 61	.. Library Expenses.....	64 59
.. Bible House—Rents.....	5,165 35	.. Legacy Expenses.....	1 25
.. Income from Available Funds—Interest....	30 80	.. Bible House Expenses—Taxes, Repairs, Fuel, Insurance, etc.....	1,020 46
.. Sales of Bibles Donated.....	26 56	.. General Expenses—Salaries of Officers, Clerks, Traveling Expenses, Printing, etc.....	2,838 34
.. .. by Domestic Agencies.....	2,568 53	.. Manufacturing Department—Material, Wages, etc.....	12,867 58
.. Depositories of Domestic Agencies.....	955 57	.. Depository—Salaries, Boxes, Cartage, etc.....	1,621 38
.. Manufacturing Department—Sales of Waste Material, etc.....	108 75	.. Salesroom Expenses.....	164 16
.. Salesroom—Cash Sales.....	1,952 84	.. Income Available.....	508 33
.. Auxiliaries—For Books.....	3,294 16	.. Beneficiaries—Annuities.....	515 71
.. The Trade	1,870 79	.. Diffusion of Information—Pamphlets, Leaf- lets, Report, etc.....	6 90
.. Trust Funds—Income Payable Beneficiaries	1,734 35	.. Sundries.....	3,173 13
.. J. Burr Trust—Income.....	137 52		\$41,557 56
.. Trust Funds.....	69,560 18		
.. Thos. Nelson & Sons.....	55 00		
.. BIBLE SOCIETY RECORD.....	11 27		
	\$95,134 83		
Cash Balance from October, 1909.....	35,299 50	Cash Balance to December, 1909.....	88,876 82
	\$130,434 38		\$130,434 38

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